SECOND CLASS POSTAGE PAID

The Orthodox Herald

Celebrating our 44th year

Volume 43, No. 10 ISSUE 513 **FEBRUARY 1995** **35¢ Per Copy**

ST. SIMEON

Almost 2000 years ago, there lived in Jerusalem "the just and devout" man Simeon. He had faith in Messianic prophecies and was patiently "waiting for the Consolation of Israel." (Luke 2:25) He is a faithful elderly servant of God living in Judea's capital city. Something special had happened to Simeon.

God has rewarded him with a revelation by way of the Holy Spirit. It was that he, Simeon, would not die until he had seen the One who will be the Messiah. But as days and months passed by, Simeon is getting older and aged and he hardly expects to live much longer. Will God's promise to him be fulfilled?

One day a young couple came to the temple from Bethlehem. The Holy Spirit reveals to Simeon that this is the long-awaited day. He goes to the temple, where he will see the One of whom the prophets have written. Hurrying as fast as his aged body permits, he sees Joseph, Mary and the Child.

With what joy Simeon takes the child Jesus into his arms! This will be the promised Messiah. At such an old age, Simeon cannot hope to watch Jesus fulfill His earthly mission. Yet, it was wonderful seeing Him. The Messianic prophecies are beginning to be fulfilled. How happy Simeon is! Now he is content to "depart in peace."

Then he said: Lord, now You are letting Your servant depart in peace, According to Your word; For my eyes have seen Your salvation Which You have prepared before the face of all peoples,..." (This is sung daily at Vespers in the Orthodox Church.) Joseph and Mary wonder at his words.

Simeon's countenance is bright as he blesses Joseph and Mary. Then the aged man's face becomes serious. Directing his remarks to Mary alone, he adds: "Behold, this Child is destined for the fall and rising of many in Israel, and for

(Continued on Page 57, Col. 1)

I'm filled with love and gratitude,
for I know His guiding light
will see me through each trying day
and every lonely night.

QUALIFIERS

Unfortunately whatever books about Orthodoxy write about the ideal, the fact is that for the majority of Orthodox in the United States attending the Divine Liturgy on Sunday morning represents the sum total of their liturgical life. With the exception of Christmas and Holy Friday, they attend no other service and are not even aware of them.

There are twelve main Holy Days observed in every parish, plus the day to whom or what the church is dedicated and then favorite saints of the parish. The Divine Liturgy on these days as well as on Sunday is proceeded by the services of Vespers and in some cases Matins. In European villages and formerly in the United States, only a few decades ago these services were served and observed.

The faithful were strongly urged, even on the eve of Sunday and these Holy Days, to begin preparing for the great and solemn event to come on the day itself – the Divine Liturgy. Vespers and Matins with their prayers and hymns are admirably designed to lead up to and influence those attending to a more fruitful participation in the central act of Orthodox Christian worship, which is the Divine Liturgy. It is always a source of inspiration to see the faithful take time out to attend at least one of these "preparatory" services. In too many parishes even the Divine Liturgy itself on these days find only the priest and a few older women and men in church. Work schedules can not be blamed for this as most parishes are made up of retirees who have the time. It is understandable that the calendar change has confused many in this age group, but

(Continued on Page 57, Col. 1)

SPECIAL MEETING DAY

We are asked to set aside February 2/15 on our calendars to observe a special day, which is known by several names: The Meeting of the Lord, The Presentation of Christ, or Stretenije. The circumstances surrounding this day are discussed in Luke 2:21-39.

In an Israelite family at the time of Christ, the first born son was considered to be the property of God according to the teaching in Exodus 13:2: "Consecrate all the firstborn to me, the first issue of every womb, among the sons of Israel. Whether man or beast, this is mine."

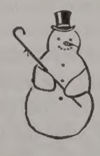
However, in Israelite tradition, God tells Moses that the son of one family should substitute for the rest. Therefore, the sons of Levi would serve in the Temple in place of the first sons of the other tribes. Numbers 3:12.

To fulfill this religious rule, the parents of a firstborn son could give back to the Temple and to the tribe of Levi a ransom of five shekels (about a month's wages). This symbolically freed their firstborn of the obligation to become a priest or Temple attendant.

When Mary and Joseph came to the Temple carrying the child, it was to fulfill the requirements of the ancient law. They, in this way, acknowledged that life comes from God and belongs to Him.

On the other hand, we read in Luke that Simeon and Anna, who were present in the Temple, recognized that Christ was a special child, one who fulfilled the prophecies in the Old Testament.

Let's keep this as a special day by learning more about it.



THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $5.00 a year.
$9.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952

CHRONOLOGY

FEBRUARY 1995

PLANS are being made to celebrate Pascha/Easter in a Carpathian village near Uzhorod, Ukraine and then on to Presov, Slovakia. For less than $1,000 spend April 20-28 in the Old Country. Write: The Orthodox Herald, P.O. Box 9, Hunlock Creek, PA 18621 for information or call (717) 256-7232.

HERITAGE TOUR 1994 members are planning a reunion at St. Tikhon's Monastery, So Canaan, PA on May 29 during the annual Memorial Day pilgrimage.

THE WORLD DAY OF ORTHODOX YOUTH will be celebrated with young people participating in various activities in their parish church. The Holy Day of the Meeting of the Lord on February 2/15 has been chosen for the observance. Contact: Youth Ministries, Box 675, Route 25A, Syosset, NY 11791 for materials.

WE APPRECIATE the gift subscriptions which we receive. With these subscriptions we receive letters indicating a desire for the church to retain our Orthodox heritage.

THE 400TH ANNIVERSARY of the Union of Brest will be observed in 1996. This Union marks the division of the Eastern Church into its Orthodox and Catholic components. On the Catholic side many feel that since the Kyvian-Galician Metropoly has not been formally re-established by Rome the validity of staging celebrations is questioned. From the Orthodox side, the date remains in infamy.

THE ORTHODOX CHRISTIAN ADOPTION REFERRAL SERVICE has helped 24 children to be adopted in the past two years. Adoptive parents are being sought. Call (516) 922-0550 extension 26 for info.

ST. BASIL'S CATHEDRAL on Red Square in Moscow is now under the guardianship of a foundation which includes members from the Historical Museum, the Moscow Patriarchate, Russian National Bank and the Moscow Society. The Church was built in the 16th century and was last restored in 1980.

BANK OF AMERICA has returned 50 religious items which were taken from churches and chapels in the Aleutian Islands in Alaska during and after World War II. The collection has changed ownership many times before coming into the ownership of the Bank of America in 1992. The collection will soon be housed in the newly-dedicated St. Innocent Cathedral in Anchorage, Alaska.

ST. JACOB (Netsvetov) has been recognized as a saint. He is the first Alaskan or native of North America to be added to the calendar of saints. This makes nine "American" saints.

MERGERS of various Orthodox Churches are on the increase since the fall of Communism. The bishops of the Ukrainian Orthodox Church, headquartered in Bound Brook, NJ, recently met with the Patriarch of Constantinople to regularize their canonical status. There are other talks going on between Orthodox Churches in the U.S. and Mother Churches in Europe.

IN THE BYZANTINE CATHOLIC CHURCH (Uniate), Monsignoir Judson Procyk, 63, has been selected by Rome to head the Church in the U.S. He will be consecrated a bishop on February 7. This diocese now has three additional bishops: Parma, Passaic, Van Nuys, CA.

OUR RELATIVES IN UKRAINE AND POLAND have become "instant millionaires." Because of rapid inflation, money is almost worthless and is being printed in bigger and bigger denominations. It takes too many to pay necessities. It has been reported that in 1994 the inflation rate in the Ukraine was 114%.

ST. NICHOLAS CHURCH in Kenosha, WI was pictured in The New York Times on Dec. 8. Entitled "Russian Winter in Wisconsin," the caption reads: "A scene left by snowstorm yesterday in the Midwest looks more appropriate for Russia this time of year, with the tower (domes) of St. Nicholas Russian Orthodox Church overlooking Washington Park in Kenosha, WI." The photo by Associated Press is frameable, Pastor: Fr. A. Fedec.

THEY ARE AHEAD OF US! St. Daniel Monastery in Moscow has started a catechetical telephone service. Answers to most asked questions are given such as: where to go for information and classes, on the how to prepare for baptism, where Orthodox schools are located, and telephone numbers for other service and for further information.

MISSION WORK is resuming in Haiti. Fr. Michael Graves is in Haiti. For info on how to help him, write to Roger Franks, 695 102nd Ave. No., Naples, FL 33963.

I CONFESS ONE BAPTISM by Fr. George D. Metallionos is available from The Monastery of the Glorious Ascension, P.O. Box 397, Resaca, GA 30735-0397 for $10.95 plus postage. It deals with Canon VII of the Second Ecumenical Council concerning the method of receiving converts into the Church.

VALAAM MONASTERY has churches and buildings on several islands, which form an archipelago northeast of St. Petersburg in Russia. The Monastery was founded in the 11th century and nearly destroyed by the Communists during World War II. It became a dumping ground for alcoholics and criminals – some of whom still live at the monastery. The monks were killed, tortured or fled. Young monks have come to the monastery and are restoring many buildings. Many young people from throughout the world go there for a few weeks to help.

•St. Simeon

a sign which will be spoken (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed." (Luke 2:34)

Imagine how Mary felt. What did Simeon mean? Some would accept Christ and be lifted up from their fallen state. However, others would reject him, stumble over him, and fall. As foretold Jesus proved to be a stone of stumbling to many. (Isaiah 8:14;28:16)

What of Simeon's words: "a sword will pierce through your own soul also?" There is no Scriptural indication that Mary had an actual sword run through her. Yet how painful it was for her to see Him nailed to the cross! This was like having a sword run through her.

Simeon could leave this life in peace or tranquility because the revelation given to him was fulfilled. The Bible says no more about elderly Simeon. Evidently he died before Jesus began His ministry on earth.

•Qualifiers

every parish issues a calendar or bulletin which give information about the service.

It is sad to write about how far Orthodox practice is departing from the textbook ideal. Help stop it by attending more services. Your priest can suggest books which will help you participate.

MARK ON CALENDAR

Pull out your daily calendar and mark the following dates on it:

Feb. 2/15 Holy Day of Meeting of the Lord (Luke 2:22-40)

Feb. 5 Sunday of Zaccheus (Luke 19:1-10) Searching for Christ.

Feb. 12 The Publican and the Pharisee (Luke 18:10-14) Humble repentance.

Feb. 13 No fasting this week.

Feb. 19 The Prodigal Son (Luke 15:11-32) Return to the Father.

Feb. 25 Soul Saturday (Luke 21:8, 9, 25, 27, 33, 36) Make sure you have updated your diptich (list of deceased members of family) and have brought it to the church.

Feb. 26 The Last Judgment or Meatfare (Matt 25:31-46)

Feb. 27 Fast from meat begins

March 6 Great Lent begins.

April 23 Holy Pascha/Easter

WINTER GRACE (16)

Age doesn't have much to do with happiness. People have troubles at all ages. These do not come at any certain age. How much money you have, your gender or race have only a small effect on your overall well-being.

Except for extreme poverty it doesn't matter how much money you have. The key to how happy you are is how happy you are with what you have.

Women experience more intense sadness and happiness than men, but average happiness levels are close.

Blacks and whites report similar overall life satisfaction and self-esteem.

What makes for happiness? According to David Meyers in The Pursuit of Happiness: good health helps, but more to the point are self-esteem, optimism, and an outgoing personality and a sense of personal control. Also, happy people focus on others, are spiritual, work at what they like and have some long-term, stable relationships.

Do you agree?

ABRAHAM LINCOLN

Lincoln's birthday was once celebrated in February as a legal holiday. His birthday is almost forgotten now as it is celebrated as part of President's Day.

Why was he great?

He once said: "With malice toward none and charity to all, with firmness in the right as God gives us to see the right."

It is known that a snobbish woman once asked Lincoln what his family coat of arms was. If she thought that question would embarrass him, she was greatly mistaken. Lincoln replied, "My coat of arms is a pair of rolled-up sleeves."

There is no better coat of arms in the world! For the rolled-up sleeves represent the true royalty of humanity. We have a good motto for the ancient and honorable order of rolled-up sleeves in the word from Ecclesiastes, "Whatsoever thy hand findeth to do, do it with thy might."

Abraham Lincoln was acquainted with grief, yet he never gave up his labor to preserve the Union and to bring slavery to an end. We honor his memory when we roll up our sleeves and join in the work of bringing greater blessedness to mankind.

SCHOOL OF DEVOTION

All the Sundays of February have special readings, which lead us to the Great Lent. These were set in the 12th century in Constantinople. The Gospel readings for these Sundays are of a penitential character – the story of Zaccheus (Feb. 5), the parables of the Publican and Pharisee (Feb. 12) and the Prodigal Son (Feb. 19), the admonitions on Meatfast (Feb. 26) and, lastly, on Cheesefast (Mar. 5) instructions on how we are to observe the fast.

These gospel readings on Sunday (found elsewhere in this paper), serve as themes for the composition of the various prayers and hymns used in the services during the week.

Many services, rites and prayers used during the weeks preceding Great Lent were written in an age of high morality among Christians and were the creation of the author's inspired spirit. They serve as lessons of virtue even today and should be studied at this time when the world seems to be looking for "values." The book in which these services are found is The Lenten Triodon and not without reason is it called a school of devotion. How can one be indifferent to such songs as "Open unto me the doors of repentance," "I ponder on the day of judgment," or "My soul, my soul," where feelings of painful repentance for a sinful past and of fear of answering for it are united with a warm faith in the mercy of an abundantly loving God!

ALASKA FUND

The Orthodox Alaskans have ever been in our hearts and minds. It is prayed that they shall have been inspired by the services and festivities of the Bicentennial of Orthodoxy in North America to again become a beam lighting the way. Helping to keep The Herald going to Alaska are: Helen Frinsko, Eva Armstrong, Julia Tripp, Catherine Litvak, Helen Durniak, Julia Price, Joanne Yurchak, Marie Holowatch, Annastazia Zahirsky, Helen Kachmarsky, Mary Kollar, Nina Doughty, Ethel Watlock. Margaret Pysarchyk in memory of her father John and A.M. Fedec in memory of his great-uncle Fr. Andrew Fedetz.

MISSION FUND

Mission parishes will not succeed if they do not provide information about the Orthodox Church to an inquirer who may visit the Church or services. We send copies of The Herald free to those Missions who request copies. Helping are: Eva Armstrong, Julia Tripp, Catherine Litvak, Julia Price, Ethel Watlock, Annastazia Zahirsky, Nine Doughty. Anonymous for copies to former USSR.

CHURCHING – 40 DAYS

The meeting of the Lord, which we celebrate on Feb. 2/15, is the 40th day since His Birth. The Orthodox Church has a special ceremony on the 40th day after a child is born. I found a description of this service in a book, printed in 1866.

"In forty days, or thereabouts, after the child's birth, the mother goes to be churched and takes the baby with her, to be visibly received into Christ's Church and to receive the Sacrament (Communion), as the child is considered fully worthy to do so by the obligation of its sponsors. When the royal gates are opened during the Liturgy and the priest appears with the Cup in his hand, the nurse, or a friend, or a sponsor approached the steps with the infant (the mother herself cannot present her child to Communion, nor may she kiss the cross until after the service of churching has been performed), when the Priest comes forward, putting a small quantity of wine only, by means of the spoon used also at adult communion, into the child's mouth, pronounces these words: "The servant of God (name) communicates in the Name etc." The deacon wipes its lips with a silken napkin, provided for the purpose.

After the Liturgy, the mother beckons to a Chorister or Reader and begs him to let the Priest know that she wishes to be churched, and he soon appears in his cope and with his book, from which he reads a short form very similar to that of the Church of England. He then takes the baby and presses its little face to the silver-covered pictures that adorn the altar-screen, praying, or rather exclaiming aloud, "The servant of God (name) is admitted into the Church of Christ." These words are repeated behind the altar-screen and again on issuing therefrom. A little girl is not taken behind the screen, as no woman is allowed to pass the royal gates. The benediction follows, and the Cross is presented to the mother, who reverently kisses it; it is also pressed to the lips of the babe. A fee is of course paid.

After this ceremony, she may visit. Until she has been to church, it is considered improper to leave the house, except for exercise or to see relatives or sick friends."

We don't have everything we want. On the other hand, we don't have everything we don't want either.

THE WAY I REMEMBER IT

We have received many letters and phone calls asking us to include articles for "converts" who have come to Orthodoxy in adulthood and missed many of the customs which are slowly being forgotten. We will try to capture some of the awe and wonder which these customs invoked in us.

The Holy Day of "Stretenije" or Meeting of the Lord, which is now celebrated on February 2/15, came at the coldest time of the year in southern New York State. If the day came on a school day, we were not able to attend the church service, but we knew that it was a Holy Day, for no work was done around the house, leaving my mother time to prepare a special lunch and supper.

On the Sunday following the Holy Day, upon entering the church, we saw tables loaded with candles near the front of the ikonastas. These had been blessed on the Holy Day. All kinds of candles, the 10 cent and 25 cent ones and large dollar ones. There was also a box of white candles decorated with colored wax. These were special and used for baptisms and weddings.

My father purchased a candle, which he gave one of the children to take home. This candle was lighted when thunder and lightning frightened the children. The candles were also used on other occasions.

We hurried home with the candle, and once in the house we hurriedly removed our galoushes and shoes from feet which were frozen stiff. You see, the church was heated only enough to "say it was heated." The furnace was always broken and wood and coal prices were too high for a congregation living through a depression. It was thought to be a waste to heat it for Saturday Vespers and the three services held on Sunday: Matins, Divine Liturgy and Vespers. Not many people requested a Moleben or Parastas during these cold days.

All the powerful things in the world are invisible – honor, character, your power to visualize and make dreams come true, love. They are lights within, casting their rays around you so that you can find your way. Open your eyes with faith so that you can see them.

If a little knowledge is dangerous, where is the man who has so much as to be out of danger?

Dabs of Thoughts

The Pope's new book, "Crossing the Threshold," has a mistaken assertion. It states that: "The Union of Brest in 1596 marks the beginning of the history of the Eastern Church." This is a surprising statement from a pope (Polish), who should be more familiar with the Orthodox Church.

The Church has a cycle of feasts and fasts. There are many services in the Church, especially as related to Holy Days. Where are the children? They may not be able to attend on the day because of school, but surely they can for the vespers. Then, how many adults attend? Even the retirees fail to observe the Holy Days. Does the change in calendar confuse?

Were you aware that many immigrants from Eastern Europe settled in southern Illinois, Arkansas, Oklahoma and Montana? We just learned that many Carpatho-Russians also settled in Wilkenson, Washington. Many of them, although poorly educated, established church organizations and fraternal and women's groups. They then branched out to form charitable organizations, youth groups, temperance groups, and even musical ensembles.

Words and passages from Holy Scripture permeate every aspect of the Orthodox Church. Every worship service, prayer and hymn contain elements of biblical language.

Living the Orthodox life today does not mean going back in time; rather, it's about taking advantage of simpler and less encumbered faith, because it is that faith which enhances the present and helps give direction to our future.

Interesting to note how many foreign students are studying in the Orthodox seminaries in this country.

Did you know that most of the priests ordained in the early 1900's were assigned to parishes in Canada as a first assignment? Very few of these pioneers or their matushkas are still with us.

In the Orthodox Church we use the name Christ more than Jesus. For example, "Christ is Risen," "Christ is born." In the Protestant world Jesus is used more frequently.



EDITORIAL

In the past year we have been reading in the official papers of many jurisdictions articles concerning congregationalism and the title to church properties.

Unfortunately, these articles seem to foster an us against them attitude.

Hopefully the 11th All-American Council of the OCA, which will convene in July in Chicago, will look at the theme "Gathered in Community" from the both viewpoints.

Metropolitan Theodsius recognizing the problem recently said: "The theme will have to address the ongoing and debilitating issues of congregationalism, anticlericalism and clericalism. We can no longer depend on the passage of time to cure these chronic maladies that continue to divide parishes, weaken dioceses, and seriously harm the families of our clergy."

The following should be considered.

When the former Uniate parishes came to Orthodoxy, starting with the time of St. Alexius Toth, they agreed to transfer title to the bishop after the mortgage was paid. This means that the parish held title and was administered by the local parishioners, who donated and raised money to pay for their properties. In turn the Holy Synod of the church in Russia offered to pay the salary of priests and cantors. This amount was gradually decreased until the parish could and should assume responsibility.

This agreement resulted in properties gradually being transferred to the diocese with bishops as trustees. A situation which prevailed until 1927. However in 1927 at a Sobor held in Cleveland with the consent of the bishop, it was decided that each parish should hold the deed to its own property. This decision was made because of litigation which was initiated by the communist in the USSR. The parishes were advised to get a quick-claim deed and then to incorporate with property records going to the corporation.

Not all parishes availed themselves of this option.

This is where the situation now stands. Shall parishes who did avail themselves of this option by following the suggestion of a duly called Sobor (Council) of the Church now be accused of congregationalism and stubbornness by wanting to continue in their status quo? Should they be bombarded by the us against them attitude?

This is what the 11th Council should discuss in a manner which reflects the collegiality-sobornost of the Orthodox Church.

Fr. and Matushka Stroyen

Co-editors: 1952-1995

PRESS FUND

Thank you all, a big Spasebo for helping us to keep printing. The postage rate has gone up again and you are helping us to meet the increased costs, Helen Dopsovic, Irene Allen, Eva Harris, Alexandra Spanovic, Eleanor Adzima, Catherine Shaffchick, Julia Tripp, Natasha Rocheleau, Mary Kochmaruk, Daniel Holovach, Prdcn Alex Krafchak, Helen Malanich, Catherine Litvak, Eva Armstrong, Thomas and Carol Bohuriak, Helen Spirnak, Elizabeth Patnychuk, Dorothy Demianovich, Edward Rhenish, Dan and Carol Holobinko, Mr. and Mrs. Steve Charnota, George Brozina, Fr. John F. Daniels, Harry and Rose Kulick, Arthur and Sophie Reilly, Helen Durniak, William J. Stevens, Claudia Pennock, Dimitra Gacis, Steve and Mary Matrician, Sophia Ewachniuk, Barbara Simiensyk, Lois Tatich Murphy, Veronica Pirow, R.N., Lubov Dechio, Dr. Jerome and Diane Wolf, Edward Kirpolenko, Nina Doughty, Mona Muller, Julia Blisak, Anna Rosko, Helen Cudlic, Mary Kollar, John Kish, Ethel Watlock, Anonymous, Peter Sivulka.

Anonymous for health of Mother Xenia and Matushka Nina. Velma Bova for health of Matushka Nina Stroyen, Matushka Irene Soroka, and her brother Andy Gernat. Zenaida Susko and Zenovia Pecuch for health of Matushka Irene and Matushka Nina. Nicholas and Mary Homa for health of Matushka Nina. Mary Deschamps in memory of her parents Stephan and Anna Furimsky. Margaret Pysarchyk in memory of her mother Kathryne. Leone Hutchko in memory of her husband John. Julia Price in memory of her parents Theodora and Peter Baysa and brother Wasil. Johanna Yurchak in memory of her aunt Antoinette DeFazio, who died in August 1993. Annastazia Zahirsky in memory of her husband Peter. Helen Cudlic in memory of her husband George and daughter Nancy. Mary Zacharkiw in memory of her husband Nicholas and mother Martha Smereka.

•Kitchen Corner

Cover and cook over medium heat for 1 1/2 hours. Meanwhile, saute the onions in the shortening until light brown. Add mushrooms and saute five minutes more. Add to the soup together with the potatoes and pepper. Cook for 1/2 hour more. Remove meat from soup. Cut into small pieces and return to soup or be traditional and serve separately with bit of horseradish. Serve before soup. Taste soup, add reserved sauerkraut juice and salt if necessary. Add more water if needed.

Variations: 1. Some people boil the potatoes separately and add a piece to the soup dish when serving soup.

2. If you are fortunate enough to have dried mushrooms, use a few with the fresh mushrooms after you soak them for 1/2 hour in water or use only dried mushrooms.

3. One of my readers leaves out the mushrooms and adds a bit of canned tomatoes.

ETHNIC CHUCKLE

Dorohaya Tyotya Marea,

Yak tam kolo vas? Toot shitko, OK noh yah mala takee exciting experience. Tak peeshlo.

Me husband barz badrooyeh meneh to get a new image. Yah neh interested boh yah like myself yak yah am. Noh finally yah peeshla nah diet, yah loosovala weight, yah poh paintovala hair, peeshla shopping eh bought new style clothes, dostala makeup consultation, ee finally noveh hairdo. E tak dostala new image.

But what happened is yah neh znam chej me husband like new Hanya cheh staruy Hanya. Me peeshleh doh supermarket. Me maleh takee big order zheh yah ee husband malee separate carts. Yah poking around vegetables ah me husband peesho do dairy counter. Kolee he came looking for me yah talking do takoho shumoho cheloveka. Me husband glared. Ohn did not like it!

Kolee me come back home. Yah put groceries away ee went nah back patio dostatee some fresh air boh me husband takee sullen. Ah things peshlee worse. Me next door neighbor. Al was on his patio ee crechit doh meneh, Hi, beautiful! Of course, me staree heard boh ohn stoyal kolo window watching me – his new Hanya!

That evening, nah supper time, me husband kaseeh do meneh zhe yah moshu relax a bit, eat a bit more – treat myself boh yah dieting so long and good.

Yah dumam zhe ohn hotcheh staryu Hanyu back. Domayteh zhe me husband a little jealous?

Budte zdrove,

Maybe will remain Nova Hanya



I always enjoy opening the February file. It contains so many interesting notes and a small package of grass seed (mostly rye). The notes remind me to start using up the meat in the freezer so that none remains by Meatfare Sunday and another note reminds me to start collecting onion skins to color my Easter eggs. The grass seed I'll soak and then put on a thin sponge and let it sprout (much like the Chia planters) and then use it as a centerpiece decorated with a few colored eggs and other Easter miniatures.

But it is still February and hot soup is always welcome. I remember my parents always buying beef brisket from a certain butcher who carried "western" beef which they thought made better soup. Wherever you buy your beef brisket, enjoy this traditional Sauerkraut Soup (Kapusniak).

Kapusniak With Brisket

1 lb. sauerkraut
2 lbs. beef brisket
beef soup bones
7 cups water
3 Tbls. shortening
2 onions, chopped
1/2 lb. mushrooms, chopped
2 potatoes, peeled and diced
1/2 tsp. pepper
salt to taste

Squeeze sauerkraut, saving the juice. Wash kraut. Place beef brisket and bones in water in soup pot. Bring slowly to boil, skimming off foam. When no more foam appears, add sauerkraut.

(Continued on Page 59, Col. 3)

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., PA 18621
Subscription: $5.00 a year or
$9.00 for 2 years.

$..........for..........year(s)

Name..........

Address..........

City..........

State..........Zip..........

You may obtain THE ORTHODOX HERALD by subscribing to it or by obtaining a copy at your church which obtains them in bulk through the Packet Plan.

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.



February 1995

1	1 Peter	4:1-11
2	Heb	7:7-17
3	2 Peter	1:1-10
4	2 Tim	2:11-19
5	**1 Tim**	**4:9-15 - Sunday**
6	Gal	5:22-26, 6:1-2
7	1 Peter	3:10-22
8	1 Peter	4:1-11
9	1 Peter	4:12-5:5
10	2 Tim	2:1-10
11	2 Tim	2:11-19
12	**2 Tim**	**3:10-15 Sunday**
13	2 Peter	1:20-2:9
14	2 Peter	2:9-22
15	2 Peter	3:1-18
16	1 John	1:8-2:6
17	1 John	2:7-17
18	2 Tim	3:1-9
19.	**1 Cor**	**6:12-20 - Sunday**
20	1 John	2:18-3:10
21.	1 John	3:21-4:6
22	1 John	4:20-5:21
23.	1 John	3:11-20
24	2 John	1:1-13
25.	1 Cor	10:23-28
26.	**1 Cor**	**8:8-9:2 - Sunday**
27.	3 John	1:1-15
28	Jude	1:1-10

BIBLE STUDY

In the very first reading for this month, St. Peter told his readers that the end of all things was at hand. The mention of the judgment turned his thoughts into another channel.

The end was at hand, not only the judgment of persecutors and slanderers, but the end of persecutions and sufferings, the end of the conflict everyone has with sin, and the end of earthly probation.

St. Peter urged his readers to prepare to meet God. The end was at hand and people should be ready for it. St Peter probably, like the other apostles, looked for the speedy coming of the Lord. When St. Peter wrote his Epistle, the end of the things appeared to him to be very near. He wanted to impress this fact upon everyone in order that they would have their souls ready for the end.

He then gave some specific exhortations: "Be ye therefore sober," which conveys the idea of being self-restrained, calm, and thoughtful. He knew that the thought of the nearness of the end should not lead to excitement and neglect of common duties as it did in the case of some of the Thessalonian Christians (1 Thess 4:13-5:11). The Christian, St. Peter held, must be self-restrained and sober, and that with a view to perseverance in prayer.

"And above all things have fervent charity among yourselves," he wrote. The existence of charity was taken for granted. Christians, St. Peter taught in agreement with the other apostles, must also love one another, for love is the very badge of their profession in Christ. He urged his readers to keep that love intense and primary in their lives, for charity or love was the first of all Christian graces.

INSTANT ANSWERS

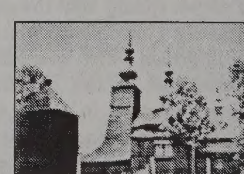
Many of us demand an instant answer to our problems. We are impatient. The growing process takes time, especially to reach Christian maturity. There are, and always will be, some problems that only time can answer.

Again and again, Our Lord told us that we must seek in order to find. Personal spiritual growth can only come when you seek God's aid to help you. Nobody else can do that for you. Friends can suggest helpful methods, but you must do the work yourself.

Christ can give us direction. For example, read the Gospel stories of His dealing with people. How often He saw good in individuals that most would and did impatiently condemn. It was even asked of Him: "Can there any good thing come out of Nazareth?" He also spoke about the Good Samaritan. There were not many like Nicodemus, who came by night to ask this Nazarene about His teachings.

We are so easily tempted to want a quick, easy answer. "I went to Church and I didn't have my questions answered." Did you really expect it to happen so quickly?

Pre-Lent and Lent with their emphasis on extra prayer, church attendance and spiritual reading is a grand time to give God a real chance to help us all in the process of achieving more spiritual maturity. Have you thought about it this way?



Church in Ladomirova, Slovakia